OBSERVATIONS
UPON THE
ORDINANCE
OF THE
LORDS and COMMONS
AT WESTMINSTER.

After advice had with their Assembly of DIVINES, for the Ordination of Ministers *pro Tempore*, according to their DIRECTORY for ORDINATION, and Rules for Examination therein expressed.

Die Mercurii 2. *Octob.* 1644.

Teach me, and I will hold my tongue: and cause me to understand wherein I have erred. Job 6. 24.

The Priesthood being changed, there is made of necessity a change also of the Law. Heb. 7. 12.

Si qui cum Episcopo non sint, in Ecclesiâ non sunt. Cypr. Epist. 69. n. 31.

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OBSERVATIONS

Upon the ORDINANCE, &c.

2. Octob. 1644.

1. I Will not quarrell with the *Ordinance* or Authors thereof, becauſe it ariſeth from them, who have neither skill nor authority to provide for *Ordination*. This were ſomthing an high charge. And yet *Ordination* is confeſſed (*a*) to be a ſpirituall act, which may onely be performed by ſpirituall perſons. It ought therefore to be provided for by ſpirituall perſons. Whereas this *Ordinance* goes backward: it is ſent from the *Lords* and *Commons* to the *Aſſembly of Divines*; not to be deviſed, or framed by them, but to *take care of the Printing thereof*. That's all they have to doe in the publiſhing of this *Ordinance:* Witneſſe *H. Elſynge*. It ſeems, they are eſteemed fit men to overſee the Preſſe. (a) *Ord. p. 2.*

2. Whereas (*b*) *Publick Prayers*, and *Formes of Ordination*, had wont to be collected and Ordered by *Divines*, indeed, by *Biſhops* aſſembled in a *Synode*, or free Councell; though afterwards confirmed and *authorized* by *Princes* and Acts of State, for the quiet performance of the ſame, and full conformity thereto. (b) *Cod. Afric. Can.* 103.

3. Thus was it in the daies of K. *Edward* the ſixt, of Q. *Elizabeth*, and K. *James*. Indeed were not Corporall and penall Lawes made, which are not in the power of the Church, ſome light Spirits, and unquiet diſpoſitions would diſſolve the bonds of unity, and ſubvert the frame of uniformity, while they like of nothing, but what is ſuitable to their own giddy braines and diſtempered fancies, nor of that long.

4. This *Ordinance of the Lords and Commons*, is no long lived *Ordinance*; it is not like (*c*) the Lawes of the *Medes* and *Perſians*, laſting and unalterable; it is but *pro tempore*, for the time of their Soveraignty. And the tide, with Gods bleſſing may turne before *October* next. If not, (*d*) *Ordination*, we ſee, is with them as changeable as an *Ordinance*, And this manifeſts, that this their *Ordination* is no divine Inſtitution. (c) *Dan. 6. 8.* (d) Provided that this *Ordinance* ſhall ſtand in force for *twelve Moneths, and no longer.* Ord. p. 15.

5. But this *Ordinance* was made *after advice had with the Aſ-*

ſembly of Divines. The *advice* is theirs, the *Ordinance* yours. They are the Councellors to *adviſe*, but *yee* the *State*, that *Ordaines* and enacts. Whereas they ought not [e] by the Lawes of this Kingdome to have met in any ſuch *Aſſembly*, without the Kings ſummons: [f] neither ought any *Ordinance* at all to be made without His Royall aſſent. [g] All ſuch Spirituall and Eccleſiaſticall Juriſdiction is annexed to the *Crowne of this Realme*; and to no other. And [h] the *King*, by the *advice* of the *Metropolitan* of this Realme, or of *His Commiſſioners* for cauſes Eccleſiaſticall, may *Ordaine*, or publiſh Rites and Ceremonies. But I read of no other, that have Legall power in this Realme of *England*, without the Kings Commiſſion to doe thus.

e 25. Hen. VIII. c. 19.
f *Ib.*
g 1. Eliſ. c. 1.
h 1. Eliſ. c. 2.

6. But you take *advice with the Aſſembly of Divines*, your Commiſſioners. An *Aſſembly of Divines?* ſo you call it. But is it ſo? conſiſts it only of *Divines*? It ſeems ſo by the title of your *Ordinance*: but how then come [i] the Earles of *Northumberland* and *Mancheſter*, Viſcount *Sea* and *Seal*, *Francis Rows*, Sir *Henry Vane*, and *Iohn White*, into the *Aſſembly*? Are theſe *Divines*? Statesmen, and Lawyers and Sword-men, Lords and Knights, all *Divines*. I perceive then, we may have *Lord-Divines*, though not *Lord-Biſhops*. *States-men* may meddle with *Divinity*, though not *Divines* with the *State*. Now I have lived to ſee [k] *Saul among the Prophets*; [l] *your Sonnes and Daughters* of all Profeſſions, *Propheſy*, or *Dreame Dreames*, ſome upon Wooll-packs, others in Pulpits or Tubbs; no matter where, ſo it be for the good of the *State*.

i Ordin. Jun. 12. 1643. p. 2.
k 1. Sam. 19. 23.
l Act. 2. 17.

7. Here then muſt needs be an *adviſed*, a *Divine Ordinance*. But though it be made *after advice*, ye tell us not, that it was made *according* to their Divine *advice*. If it be, I hope ſome of them will be able to juſtify it, by the Laws both of God and this Realm. But the plain truth is, this project was reſolved upon, before any *advice* had with them. This will cleerly appeare, if we caſt an eye back upon *An Ordinance for the calling of an Aſſembly of Learned Divines*. Iunii 12. 1643.

8. Wherein firſt, before diſcuſſing of the queſtion by your *Learned Divines*, ye [m] *declare and reſolve* (firſt *declare*, and then *reſolve*; note that) *that the preſent Church government, by Arch-Biſhops, Biſhops, &c. is evill, and juſtly offenſive and burthenſome to the Kingdome, a great impediment to Reformation and growth*

m Ord. June 12. 1643. p. 1.

of

of Religion, and very prejudiciall to the State and Government of this Kingdome: and that therefore you are resolved, that the same shall be taken away. And in the *Solemne League and Covenant*, ye vow the *extirpation* thereof.

9. So the *Assembly* have their lesson before hand, *Episcopall Government* must downe; it may not be admitted into consideration, be the *Assembly* never so desirous. It is *Declared and resolved* by their infallible Masters, that it is evill, and [n] the view of the Covenant calls it *Antichristian, justly offensive* it is *to the Kingdome*, and *very prejudiciall to the State*; and so are the Kings Revenues, and diverse Noble mens, and Gentlemens goods and Lands; you have therefore *taken them away*, and some of them ye have given, some sold away. Indeed the Bishops Lands are *justly offensive*, and their government *prejudiciall to the State*, ye stand in. For had they followed S. *Pauls* directions, 2. *Tim.* 3. 4, 5. I know in what *state* ye had been long since. In truth had not their *Lands* been *evill* in your eye, the *Government* would never have been *offensive*. This *Kingdome* hath flourished more yeares with this *Government*, then it can dayes with your unvoted, undevised platform. What a furtherance it hath been to *Reformation and growth of Religion*, the Enemies to the Catholike Religion have been sensible, and the most eminent men in the Reformed Churches bare us witnesse. I shall name one yet living, who will not, I presume, revoke, or retract, what he hath written. *Peter Moulin* is the man; and his words are these. [o] *Scio instaurationem Ecclesiæ Anglicanæ, & eversionem Papismi, post Deum & Regis, deberi præcipue, Episcoporum Doctrinæ Et Industriæ. I know* (saith he) *that the Reformation of the Church of* England, *and the subversion of Popery next after God & the Sover. of this Kingdome, are chiefly due to the Learning And Industry Of Their Bishops.*

[n] View of the Covenant p. 34.

[o] *Pet. Molin. ad Episc. Winton. Ep. 3. §. Hic mihi.*

10. Let other men be of what opinion they please, ye are resolved, down they shall. [p] *For the setling therefore of a New Government, and for the vindicating and cleering of the Doctrine of the Church of* England, *from all false calumnies and aspersions, it is thought fit and necessary to call an Assembly of Learned, Godly, and judicious Divines, to consult and advise with.* [q] The first of these is, *Algernon Earl of Northumberland*, and with him, *nine Lords; and twenty Knights and Burgesses.* After these come in the rest of the *Learned Divines*, called *Ministers.*

[p] *Ordin. June. 12. 1643. p. 1.*

[q] *Ib. p. 2.*

11. And that ye may be ſure to have the whole worke goe forward, according to your own hearts deſire, you order very warily and diſcreetly, that (r) *ſuch other Perſon and Perſons, as ſhall be nominated and appointed by both Houſes of Parliament, ſhall meet and aſſemble,* for the purpoſes before mentioned. And if you like them not, you will aire them, and (ſ) *from time to time remove them from place to place.* And if that will not qualifie their heat, and pull down their ſtubborne ſtomacks, then (t) *ſhall they be diſſolved in ſuch manner, as by both Houſes of Parliament ſhall be directed.* Complaine no longer, that *Trent* was no free Councell, declame not againſt their ſhifts and devices; your ſelves have outſtripped them: for never men made ſurer worke.

(r) *Ib.* p 4.

(ſ) *Ib.*

(t) *Ib.*

12. Well, meet they ſhall, and that they may anſwer the expectation of Men and Angells, (u) *the ſaid Perſons, being at leaſt of the number of Forty, ſhall have power and authority.* To doe what? even *to conferre and Treat amongſt themſelves of ſuch matters and things touching and concerning the Liturgie, Diſcipline, and Government of the Church of England.* A large Commiſſion indeed.

(u) *Ib.*

13. Obſerve I pray you, *Forty* of theſe may *conferre and Treat. Forty*; whereof there are *Ten Lords, Twenty Members of the Houſe of Commons,* and to theſe they may adde *ſuch other Perſons,* for number and affection, as it ſhall pleaſe *both Houſes to nominate and appoint.* So there may be *Ten Divines,* or no *Divines* in the *Aſſembly,* as it ſhall pleaſe the Houſes. And yet it ſhall be called an *Aſſembly of Divines,* becauſe ye have Voted them to be ſo. But they muſt no further * *adviſe, or deliver their opinions, then ſhall be required by both or either of the Houſes.* Neither may they meddle with theſe, or any other things, but (x) *as they ſhall be propoſed unto them by one or both Houſes.* But how if the Houſes will not *propoſe*? Then muſt theſe be mute. Neither may they (y) *divulge by printing, Writing, or otherwiſe,* their opinions and advices, *without the conſent of both or either Houſe of Parliament.* What are theſe then but Journey-men to the Houſes? (z) *If any difference in opinion ariſe* among theſe *Divines,* it is to be *repreſented to one, or both of the Houſes*; and from thence they ſhall receive *ſuch directions, as ſhall be requiſite.* The Houſes then are to *moderate* and *determine,* the *Aſſembly* only to *Treat* and *Adviſe.* Thus I have briefly preſented unto you, the full *Power* and *Authority* of the *Aſſembly.*

* *Ib.* p. 5.

(x) *Ib.*

(y) *Ib.*

(z) *Ib.*

14. Well,

14. Well, adviſed, it ſeemes they have, and an *Ordinance for Ordination* you have given us: but you tell us not, that this *Ordinance* is framed according to their advice, but *according to the Directory for Ordination, and Rules for Examination, therein expreſſed.* Theſe words cauſed me heretofore to dream of a more full *Directory*. But I ſee by your *Directory for publike Prayers*, that we are like to have no other, (a) till the *Twelve Moneths* be over; for ſo long *this Ordinance ſtands in force and no longer.* So ſay you, and ſo ſay I, by Gods grace. Thus farre I have gone with your Title Page: and now I ſhall make bold with the frame of your *Ordinance*, and ſee upon what Foundation it is ſetled. (a) *Ord. p.* 15.

15. The Old *Crambe*, is laid for the Corner ſtone. But if this totter and faile, farewell frame, the *Directory* and *Ordinance* are at an end, they will hardly hold out the *Twelve Moneths* they were provided for. And they end *October* the ſecond next enſuing. You follow your grand Champion Monſieur *Smectymnuus*; and by him you are miſled. He ſaies, that (b) *the word Presbyter, and the word Biſhop, doe in the Scriptures ſignifie one and the ſame Function*; and (c) you juſtifie it. As if the difference were about a bare Title, or *Word*, and not about an *Order*, or *Function* of the higheſt moment it's ſpirituall. Which failing, the two other *Orders*, and both the *Sacraments* will ſuddenly ſinke. As ſhall, with Gods bleſſing, be fully manifeſted, when it ſhall pleaſe him to afford us a preſſe and Paper. (b) *Smect. Anſw. p.* 21. & 26. (c) *Ord. p.* 1.

16. In the meane ſpace, I could tell you of the *Biſhop* of *Norwich*, and ſome others, that have often foiled your Champion, and ſend you to review their Workes. But I ſhall not boaſt of other mens ſtrength, nor relye upon their Weapons, though they be keene enough for that purpoſe. I ſhall joyne with you upon a ſhorter iſſue. Briefly then thus.

17. I yeeld it to be true, ſetting by the Poſtſcripts to *Timothy* and *Titus*, that *the word* Presbyter, *and the word* Biſhop, *doe in Scripture intend and ſignifie one and the ſame Function.* And yet theſe your inferences are moſt falſe; namely firſt, that (d) *the Title of* Biſhop, *hath been by corrupt cuſtom appropriated to one.* 2. That (e) *this Title hath been by him aſſumed as in other things, ſo in Ordination.* 3. That (f) *this Ordination is perfotmed by him* (the Biſhop being) *a presbyter.* 4. That (g) *Presbyters ſo ordained may ordaine other Presbyters.* 5. That (h) *Ordination by preaching* (d) *Ib.* (e) *Ib. p.* 2. (f) *Ib.* (g) *Ib.* (h) *Ib.*

ching Presbyters, is an ordinance of Christ. These are your owne Propositions; and with these, by Gods grace, I shall deale severally, as they lye in your owne words.

The first Proposition.

The Title of Bishop *hath been by corrupt custome appropriated to one.*

18. THis Proposition is false; it was no *corrupt custome*, but uncorrupt discretion, that *apropriated the Title of Bishop to one*, in every severall Dioceſſe. It was done by those, who detested *corruption* with a perfect hatred. But this Title was not so *appropriated to one*, as to this person, that might be layed down at the yeares end, as the Title of Major in a Corporation; but it was aproptiated to his *Office* or *Order*; and not given him, till he were of a severall *Order* from *Presbyter*; which *Order* and *Title* can never be layed aside, or taken from him.

19. Give me leave therfore to tell you, that the state of the queſt. is mistaken by too many. For it is not, *whether the word Bishop and the word Presbyter doe in Scriptures signifie one and the same Function?* nor yet, *whether a Bishop and a Presbyter be of one and the same Order in Scripture?* But the question rightly stated, is this; *Whether there be an Order in Scripture distinct from the Order of* Presbyter, *and Superiour to that Order?*

20. To quarrell about names and words had not wont to be the custome of the Church of Christ: for plaine it is, that we speak not alwaies, as the Scripture speakes. The Scripture calls [i] *Matrimony a Sacrament*; if we beleive S. *Hierom* and the Latine Fathers, from whom we borrow the word *Sacrament*; and yet we cal it not so. The Scripture never cals *Baptisme*, or the *Lords Supper*, *a Sacrament*, and yet we call them both so; and *custome* hath appropriated that name to them; and yet no *corrupt custome*, I hope. The reason is, because we define a *Sacrament* to be, *an outward and visible signe, of an inward and spirituall grace, given unto us, ordained by Christ himselfe, as a meanes whereby we receive the same, and a pledge to assure us thereof.* Now *Baptisme* and the *Lords Supper* make good this definition, which *Matrimony* doth not.

[i] *Sacramentum hoc magnum est.* So S. *Hierom* reads, Eph. 5.32.

21. Neither doth the same *word* in Scripture signifie alwaies the

the ſame *Office* and *Order*; no, not in the ſame place and verſe: If queſtion be made, whether there were but *one High-prieſt* at one time in the Jewiſh Church; we anſwer poſitively, but one. That is, but one ſtrictly, and properly ſo called. And yet we find *many High-prieſts* at the ſame time. S. *Mar.* 14.1. S. *Luk.* 22.2. S. *Ioh.* 11.47. But we ſay not, that all theſe were *High-prieſts* ſtrictly & properly ſo called, *Pontifices ſimpliciter*, but *ſecundum quid*, in reſpect of their brethren, who were under their charge. And theſe are called *the chiefe* or *principall Fathers of the Prieſts*. 1 Chron. 24.6. & 31.

22. Not in the ſame place and verſe. For S. *Mat.* 26. 3. we find *many High-prieſts*, and *one High-prieſt*. *Many High-prieſts* aſſemble together unto the Place of *Caiphas the High-prieſt*. [k] Συνήχθησαν οἱ Ἀρχιερεῖς εἰς τὴν αὐλὴν τοῦ ἀρχιερέως And yet but one of theſe was ἀληθὼς ἀρχιερεὺς, properly *the High-prieſt*; [l] no other but he, but that one, might goe into the *Sancta Sanctorum*, *the holyeſt of all*. [m] None of them, but he onely, could Ordain or Conſecrate a *Prieſt*: and [n] none of them, but he, had juriſdiction over the Sons of *Levi*.

k Mat. 26. 3.
l Heb. 9 7.
m Num. 8. 11. *Lyra in* Numb. 8. 5.
n 1 Chro. 24. 18

23. Thus we finde one *Biſhop* and many *Biſhops* in *Aſia* and *Creet*. *Titus* is the *Biſhop* of *Creet*, and yet in that City there were many *Biſhops*. For he that is called a *Presbyter*, v. 5. is called a *Biſhop*, v. 7. Thus was it in *Aſia*. But the title of *Biſhop*, even in thoſe times was appropriated to *Timothy* and *Titus*, as is evident in the Poſtſcripts to thoſe Epiſtles, wherein the former is called *Biſhop of the Aſians*, and *Titus Biſhop of the Cretians*. Theſe are they, that were truly and properly named *Biſhops of thoſe Churches*. In Scripture we finde them termed ſo, it cannot be denyed. *Beza* is my witneſſe, who met with no *Manuſcripts*, without theſe Poſtſcripts. And, I hope, *Beza* is no abettor of *corruptions* in Scripture.

24. *Timothy* and *Titus* were ordained by S. *Paul*; and by him, for ought any man can ſay, they were called *Biſhops*. I am certain, they are called ſo by the Spirit of God; or *Beza* hath abuſed us. And theſe, that are thus called ſo in thoſe places, were for their time, the only *Biſhops* of thoſe Churches. Theſe had Juriſdiction ſpirituall over all perſons in thoſe ſeverall Churches; not only over *Lay-men* and *Deacons*, but over the *Presbyter-Biſhops* alſo, even to convent, cenſure, ſilence, and to caſt them out of the Church.

These Bishops also had the right and power of *Ordination*, which the *Presbyter-Bishops* never had.

25. What? were they in those times distinguished only by *right* and *power*, and not by *titles?* No such matter. Those whom we now call *Bishops*, were at the first named *Apostles*. But those, whom we now call *Presbyters*, or *Priests*, were then indifferently stiled *Bishops* or *Presbyters*. If I prove not this, I deserve blame: but if I shall make this Assertion good, I shall doe the truth and you service; and I hope, yee will doe the truth, and your selves that honour, as to lay the censure, where the fault is, even upon those, that have misled you.

26. My first witnesse shall be *Theodoret*; who certifies us, that [o] while S. *Pauls* Epistles were writing, *the same Persons were called both* Presbyters *and* Bishops; *but those, who are now named* BISHOPS, *were then called* APOSTLES. *But in processe of time, the Title of* APOSTLE *was left to those, who were* ἀληθῶς Ἀπόστολοι, APOSTLES *properly and truly so called. And the name of* BISHOP *was appropriated to those, who heretofore were called* APOSTLES. With *Theodoret* accords S. *Hierome*, who testifies, that [p] *The Apostles ordained Apostles. Calvin* saith as much upon 1. *Cor.* 4. 9. So here are more *Apostles* then twelve, or thirteene.

27. Would you know, who are the *Apostles*, that these speake of? The Scriptures tell us of [q] S. *James*, of [r] *Epaphroditus*, and [s] *Apollo*; who in their severall places are expresly called *Apostles*. Witnesse the Greeke Text, the Originall Language of those Epistles. And S. *Hierome* justifies, that [t] this S. *James* was *Bishop* of *Hierusalem*; but none of the *Twelve*, as too many ignorantly conceive; but [u] *Decimus tertius Apostolorum, the thirteenth Apostle.* None of those, that were immediately ordained by *Christ* himselfe; he was [x] *ab ipsis Apostolis ordinatus, ordained by the Apostles suddenly after our Saviours Passion.* [y] *Epaphroditus* likewise was *Bishop* of *Philippi*, and [z] *Apollo*, *Bishop* of *Corinth*, *Apostles* in Scripture Language, but *Bishops* in the Church Language. None of these were ordained by our Saviour, but by his *Apostles*; yet [a] these were of the same Order and Power with their Ordainers, and clearly of a different Order from *Presbyters*. You shall heare, what your deare friend *Walo Messalinus* speakes. [b] *In the time of the Apostles, the* APOSTLES *themselves were the* TRUE BISHOPS *of those Churches. But they, who in those times were*

o *Theodoret. in* Philip. 1 1.
p *Hieron. in* Gal. 1. 19.
q Gal. 1. 19.
r Philip. 2. 25.
s 1 Cor. 4. 9.
t *Hieron. Catal. c.* 4.
u *Hieron. in Es.* 17.
x *Hieron. in Catal. c.* 4.
y *Theodoret in Phil.* 2. 25.
z *Hieron. in* Tit. 3. 3.
a *Walo. Mess. p.* 43. 44. 244.
a *Apostolorum tempore* Apostolos *ipsos* veros *fuisse Ecclesiarum* Episcopos. Episcopos *autem, qui tunc sic nominabantur, in* Presbyterorum *ordine stetisse*, quales nunc Episcopis subditi sunt. *Walo Mess.* p. 355.

were called BISHOPS, *were of the same Order with* PRESBYTERS, *such as now are* SUBJECT TO BISHOPS. This he confesseth to be the common opinion of the Greeke Fathers: and surely they were as well skilled in Scriptures and Church History, as any *Elders* in your divine *Assembly*.

28. The reason, why the Church of God so universally alter'd this Title of *Apostle* into *Bishop*, is given by *Theodoret*; and this it is, [b] *That the name* APOSTLE *might be reserved* to those, who were ἀληθῶς Ἀπόστολοι, APOSTLES *verily and indeed*, to those, that were ordained by *Christ* himselfe. Well, the end of this appropriation was, that the Church might settle and continue that necessary distinction between the *Apostles* ordained by *Christ*, the *Apostles* ordained by man, and *Presbyters*.

b *Theodoret. in* 1 Tim. 3. 1.

29. If this distinction had not been setled in time, how should we have been able to know an *Apostle* properly so called from an *Apostle* improperly so called? What a strange confusion would have overspread the face of the Church, if *Epaphroditus*, *Timothy*, and *Titus*, had still been called *Apostles*; [c] as *Theodoret* justifies, they were in the Primitive times. If all of that Order had retained the same Title, how should we have been able to distinguish Saint *Peter* from *Peter* the *Apostle* of *Alexandria*; S. *Paul* from *Paul* the *Apostle* of *Antioch*; and S. *Iohn* from *Iohn* of *Hierusalem*? Thus we should have had not onely [d] *false Apostles*, but Heretical and Atheisticall *Apostles*; which would have brought that Holy and Reverend name into contempt. How should we have knowne by whom the Canonicall Epistles had been written? For the Titles runne thus; *The Epistle of Paul the Apostle*; *The Epistle of Peter the Apostle*; *of Iohn the Apostle*, &c. So then if this distinction had not been provided, *corruption* upon *corruption* must have followed: for Epistles have been written by more *Pauls* then one, and those *Pauls*, *Apostles* too.

c *Ib.*

d 2 Cor. 11. 13.

30. The distinction then was necessary; and though the *Title* were alterd, the *Order* was not, nor yet the *Office*. The Fathers conceived, that they offer'd the least affront or derogation to Saint *Iames*, in calling him *Bishop*, whom the Scripture had honoured with the Title of *Apostle*. If they had deemed so, either they would not have given him that appellation, or they would have called his *Episcopacy*, [e] *Primatûs gloriam*, *the glory of the Primacie*, and [f] *an honour of no meane esteeme*. Neither had *Timothy* and *Titus*

not

e *Rufin. hist. l.* 2. *c.* 1.

not

f *Euseb. hist. l.* 2. *c.* 1.

the leſſe honour or power, becauſe they were called *Biſhops*. What the *Apoſtles* could doe, which was of ordinary Juriſdiction and power, and neceſſary for the preſervation of the Church, that could they. *Walo Meſſalinus*, ſhewes much ingenuity in this acknowledgement. [g] EPISCOPI SUMUMM *in Eccleſiaſtico ordine* GRADUM *obtinent, ut olim tenuere, qui* APOSTOLI *vocabantur.* BISHOPS *hold the* CHIEFE DECREE *in the Eccleſiaſtical order, as heretofore they did, who were called* APOSTLES. But *Apoſtles* and *Presbyters* were never reckoned to be of the ſame *Order*. The diſtinction is plaine, *Act.*15.6.23. Where it is ſaid, that [h] *The Apoſtles and Presbyters came together to conſider of this matter.* And [i] *The Apoſtles and Presbyters ſend greeting.* This is readily acckowledged by S. *Hierome* and *Walo Meſſalinus*; as is manifeſted, §.71.

g *Walo. Meſſal. p.62.*

h Act.15.6.

i *Ib.v.23.*

31. Agreed upon it is, that *Apoſtles and Presbyters* are not the ſame: if then *Biſhops* properly and ſtrictly ſo called, be of the ſame Order with the *Apoſtles*, it followes neceſſarily, that our *Biſhops* and *Presbyters* are not of one and the ſame *Order* or *Function*. Neither hath *corrupt cuſtome*, but Scripture it ſelfe made this diſtinction.

The ſecond Propoſition.

That the title of Biſhop *hath been by him* (by this one) *aſſumed, as in other things, ſo in the matter of Ordination.*

32. FIrſt *appropriated* and *aſcribed*, and then *aſſumed*. Not firſt *aſſumed*, and then *appropriated*. If then any fault be, fall it muſt upon the *times*, wherein that cuſtome prevailed, or upon the *Perſons*, that *aſcribed* this *Title* to that one; not upon the *Biſhops*; for they aſſumed it not; it was firſt *appropriated* to them, by your owne confeſſion. But it was *appropriated and aſcribed* unto them in *corrupt* times; truly no leſſe then 1600 years ſince, and *aſſumed*, or rather *retained*, to this day. And lawfull it is for me to *aſſume* (as you pleaſe to ſpeak) that, what ever it be, which hath, [k] upon ſo juſt grounds, been appropriated to me, as this Title was to the *Order Apoſtolike*. For it was done either by the *Apoſtles* themſelves, or by their *Orthodox Schollers*. How can yee ſay then, that [l] *it was not meet?*

k See §.23.24. &c.

l *Ord.p.2.*

33. But

33. But before I passe further, I cannot but take notice, that you, who have so highly cryed out upon *Et Cætera*, have slipt into the same error: for *In other things*, is neither better nor worse, but a plaine, *&c.* which ought to have been avoided by such wise men, as have condemned it with so much detestation. Secondly, you say, *in the matter of Ordination.* Herein had you consulted with your *Assembly* men, certainly you would have strooke out *matter*; for the *Greeke*, and our Reformed Churches use no matter, or element in *Ordination.* We use a *Forme* of words, and *Imposition of hands* onely: such Learned men cannot but know this. *Matter* was either ignorantly, or superfluously put in.

34. But why hath the *Title of Bishop been assumed in Ordination?* Does the *Title* Ordaine? Is that sufficient? a Phrase not easily construed; it needs a Commentary from some of your *Divines.* In the mean time I shall guesse at your meaning, which I conceive to be this: *He*, to whom *custome* hath *appropriated the title of Bishop*, hath *assumed Ordination* to himself. This being your meaning I shall make bold to say, that this assertion is not true.

35. The *Bishops* assumed not, they took not this power of *Ordination* to themselves; it was conferr'd upon them with their Orders. It is so innate, so inherent to that Order, which we now call *Episcopacy*, that no other Order may *Ordaine.* Not *Deacons*; so you say: not *Presbyters*; so [m] *Epiphanius* and [n] S. *Hierom*; and with them all Antiquitie. In the New Testament this power is onely given to the *Apostles*, or *Bishops*, strictly so called; and executed by them only. It was given to the *Apostles*, in [o] *Gratis accepistis, gratis date, freely ye have received, freely give*, so [p] S. *Ambrose*, so [q] S. *Hierom*, so [r] *Gennadius* Patriarke of *Constantinople*, with the whole *Synod* of his Patriarchate. To *Bishop Titus*, *Tit.* 1.5. to *Bishop Timothy*, 1 *Tim.* 5 22. and to *Bishop Epaphroditus*, by *Walo Messalinus* confession p. 58.

36. Practised it was only by *Apostles* or *Bishops* properly so called: in Scripture, [t] by S. *Paul* and S. *Barnabas*, [t] by *Timothy*, and [u] *Titus.* The * two former are known to be *Apostles*; the two latter are acknowledged by all antiquity to be *Bishops* strictly so called; which are the very same with *Apostles.* Though you will not believe me, I presume, ye will not mistrust *Walo Messalinus* his fidelity to your cause. His very words are these; [x] *Titus & Timotheus Apostoli tunc nominabantur*;

m *Epiphan. hær.* 75.
n *Hieron. ad Evagr. Ep.* 85.
o Mat. 10. 8.
p *Ambros. de dignit. Sacerd. cap.* 5.
q *Hieron. in loc.*
r *Apud Balsam. p.* 1085.
s Act. 14. 23.
t 1 Tim. 5. 22.
u Tit. 1. 5.
* *Hieron. Catal. c.* 16.
x *Walo Messal.* p. 44.

& REVERA ERANT EPISCOPI, IURE EODEM ET ORDINE, quo hodiè habentur, qui Ecclesiam regunt, & Presbyteris præsunt. Titus and Timothy were named APOSTLES, *and* IN VERY TRUTH WERE BISHOPS, BY THE SAME RIGHT, AND OF THE SAME ORDER, *that these are at this day, who govern the Church, and have command over Presbyters.* So your own dearest friend.

37. But there can be no surer Commentary of our Saviours words, then the Apostles daily practice. And meet it is for us in these things to doe as they did. And ought not *Bishops* to preserve, as much as in them lies, that power, which God in his Word hath committed to them? [y] *Depositum custodi*, is a full command, and of a large extent: that charge which S. *Paul* hath committed to *Timothie's* and every [z] *Bishop's* trust, is not to be waved on any hand; carefully preserved it must be. For doth not S. *Paul* charge *Timothy* to [a] *continue in those things, which he hath both learned, and been assured of*; and to [b] *fulfill his Ministery*; & διακονίαν σου, *his owne Ministery*, [c] which was given unto him by the imposition of S. *Pauls* hands. Surely we ought to doe so; and I hope, God will so enable our *Bishops*, that they shall discharge their duties, though it be with hazard of their lives. And a main part of their duty it is, to Ordain *Presbyters* and *Deacons*. For to them, and to them onely, this power belongs; as shall be proved §. 51, 52.

y 1 Tim. 6. 20.

z *Vincent. Lyrin. c.* 27.

a 2 Tim. 3. 14.

b *Ib. c.* 4. *v.* 5.

c *Ib. c.* 1. *v.* 6.

The third Proposition.

That *Ordination performed by him* (by the Bishop, being) *a Presbyter joyned with other Presbyters, is*, in your judgement, *for substance valid, and not to be disclaimed by any that have received it.*

38. THe *Bishops* are so much beholding to you, as to acknowledge them to be *Presbyters*, and their *Ordinations valid*, notwithstanding their *assumings* and encroachings. Ye take order therefore, that [d] a *Presbyter so ordained, shall be admitted to a charge*, WITHOUT ANY NEW ORDINATION.

d Ord. p 13.

39. Notwithstanding this your Magisteriall definition, I must tell you, that this your Proposition is partly true, partly false. True, in that an *Ordination performed by a Bishop, is valid.* But false, that it

it is *performed by him* as *a Presbyter*. He ordaines not as a *Presbyter*, but as a *Bishop*; or if you will, as an *Apostle-Bishop*. Not by vertue of the Order of *Presbyter*, but by vertue of his *Episcopall* or *Apostolicall Order*. [c] *Presbyterorum enim Ordo non est potens generare patres*; for this Order, *the Order of Presbyters, is not able to beget Fathers*, or Presbyters, *but children for the Church*. And so no *validity* in their Ordaining: as shall be more fully manifested in the Confutation of your next Proposition.

[c] *Epiphan. hær. 75.*

40. False likewise it is, That the *Ordination* is onely so far forth *valid*, as it is *performed by a Bishop joyned with Presbyters*. *Bishops* you pull downe, as low as yee can; no Ordination good by a *Bishop* without assisting *Presbyters*; but a *Ministers* is highly in your favour, he may, if you Authorize, Ordaine alone: for doe not you say, *The Minister, that ordaineth?* p. 13. But as you are out in affirming, that one, or many *Presbyters may Ordaine*; so are you as wide from truth, in resolving, that a *Bishop cannot ordaine without Presbyters joyned with him*. For this is certaine, that the *assisting Presbyters are not of the essence of Ordination*; For then were there no *Ordination* in the *Greek Church* since therein *Presbyters* lay on no hands at all in *Ordination*. As [f] *Petrus Arcudius* manifests. Neither is there so much as mention made of *Presbyters* assisting or laying on their hands *by*, or *with*, or *neare the Bishops hands* at Ordination, in all the *Greeke Canons*, or the *Euchologue*; but only of the *Bishop* ordaining a *Presbyter*. They had an eye upon Scripture, wherein they find S. *Paul* alone, and *Titus* alone, and *Timothy* alone, ordaining without assistants. Ye are carefull to preserve the credit of some late reformed Churches beyond the Seas: give us leave to be tender of those many and famous Churches in the East, the first, the learned Churches of the world; from whom we received the Scriptures, and (if the Learned be not mistaken) the best exposition thereof, even our *Faith* and *Orders*; though not immediatly.

[f] *Pet. Arcud. de Concord. l. 6. c. 4. § Igitur in.*

41. I must confesse, that in the *Latine Churches* [g] *Presbyters* at the Ordination of a *Priest*, and of a *Priest* onely, layed on their hands by the *Bishops* hand. But these were for *attestation*, not for *Ordination*. The *African* Fathers therefore, that enjoyn this very Act of the *Presbyters*, ascribe Ordination wholly and onely to the *Bishop*: as is to be seen *Cod. Afric.* Can. 31. 55. 80. &c. A *Bishop* therefore may Ordaine without the assistance of *Presbyters*, and the

[g] *Concil. Carthag. IIII. can. 3.*

the Ordination ſhall be *good*, though not Legall with us; becauſe the *Biſhop* may be juſtly queſtioned and cenſured, for tranſgreſſing the *Canons* of our Church.

The fourth Propoſition.

Presbyters ſo ordained, being lawfully thereunto appointed and authoriZed, may ordaine other Presbyters.

42. IT ſeemes hereby, that *Ordination* is one thing, and *Lawfull authorizing* another. That is, if I miſtake not your meaning, when a *Presbyter* is ordained, he receives no ſuch power, till he be afterwards *lawfully authorized* by you, or ſuch as you are. And yet immediately after, ye make[h] *lawfull calling and Ordaining* to be one and the ſame. A *Lawfulneſſe* then there is in *Ordination*, without your concurrence or approbation. Yea, your own words are, that[i] *Presbyters* ORDAINED *according to this Directory, ſhall be for ever reputed and taken to* ALL INTENTS AND PURPOSES, *for* LAWFULL *and* SUFFICIENTLY AUTHORIZED *Miniſters of the Church of England, and capable of any Miniſteriall imployment.* If that be not home enough, obſerve, I beſeech you, how you reſolve, that every *Miniſter*, by impoſition of hands is[k] *ſet apart to fulfill the worke of his Miniſtery* IN ALL THINGS. Having then ſo full a Commiſſion given in *Ordination*, how comes it to paſſe, that before they may *Lawfully Ordaine*, they muſt firſt be *appointed and authorized* by you?

h *Ord. p.* 2.

i *Ib. p.* 15.

k *Ib. p.* 12.

43. Is it a *Miniſteriall imployment* to Ordaine? If it be ſo, then is every Miniſter by his Orders *ſufficiently authorized* to ordaine, by your own confeſſion. Is it no *Miniſteriall Imployment?* Then may Lay-men confer Orders. But if you ſay ſo, you contradict your ſelves *in terminis*: for your owne words are, that[l] *It is manifeſt by the Word of God, that Ordination by* PREACHING PRESBYTERS *is an Ordinance of Chriſt.* But[m] *No man ought to take upon him the office of a Miniſter, untill he be lawfully called and Ordained.* Ordination therefore belongs not to Lay-men, but to *Miniſters* onely, that is evident.

l *Ib. p.* 2.

m *Ib.*

44. But *Ordaining*, it ſeems by you, is one thing, and *authorizing* another; *Ordination* you yeeld to the *Presbyters*, but *authorizing* you reſerve to your ſelves. And therein you deale evenly: for you have as much power to *authorize*, as they to *Ordaine*. You give them

them *power to Ordaine*, and they you *power to Authorize*: but neither of these is the grant, or ordinance of *Christ*. This then being a Ministerial Act, and these being before *sufficiently authorized Ministers in all things*, how can it be, that they must be *authorized by you* Lay-men, before they may *lawfully Ordaine*? But so you have ordained, and so it must be. Your *Ordinance* is your reason.

45. You *Authorize*, and they *Ordaine*. First yee *Authorize*, then they *Ordaine*; and without your *Authorizing* they may not *Ordaine*; lest their *Ordinations* be dangerous, if not invalid. For *Ordained* it is by you, that such and such Persons in your *Ordinance* set downe, or *any seven of them may Ordaine Presbyters for twelve Moneths, and no longer*. Then your *Ordinance* and their delegated authority expire, and others shall be set up, and *authorized* for this great worke. And so it shall be with you, as in *Tertullian's* time it was with some of your Brethren, * *Alius hodiè Episcopus, cras alius*, A *Bishop* to day, none to morrow; others must step up, while these sneake downe. Ordainers to day, none to morrow; Ordinance-makers this day, none the next. Thus you put them in the same skale and condition with your selves. * *Tertul de Præscrip. c.41.*

46. *Presbyters so Ordained*, I take to be those, who in the former Proposition are said to be *Ordained by a Presbyter-Bishop joyned with other Presbyters, being lawfully thereeunto appointed and authorized*. But he is *lawfully appointed and authorized*, that is, appointed and authorized by the Supreame Legislator, and according to the Law by him prescribed. We must therefore to the Law of *Christ* to learne, who is *lawfully appointed and authorized* to ordaine. For [n] *as no man takes this honour of Priesthood to himselfe, but he that is called of God, as Aaron was*, so no man takes the honor or power of *Ordination* to himself, but he that is *called of God* to this Office, *as Aaron was*. For [o] *every High Priest taken from among men, is Ordained for men in things pertaining to God*. By *Ordination* then, which is *Christs* owne Institution, and not from your, or any humane *Ordinance*, does the *Priest*, or (if you please) *Minister*, receive power *in those things, which pertaine to God*. Witnesse the *Church of England*, which in her *Articles* confirmed by Parliament teacheth us, that [p] WE OUGHT *to judge those* LAWFULLY CALLED *and sent, who are chosen and called to this work by men*, WHO HAVE PUBLICK AUTHORITY GIVEN UNTO THEM *in the Congregation, to call and send Ministers* n Heb. 5. 4. o *Ib. v. 1.* p *Art. 23.*

into the Lords Vineyard. And your owne words are, that [q] *in Ordination* every Minister is *set apart to fulfill this worke*. What have they to doe then with your *authorizing*?

47. True it is, by humane Lawes, *Bishops* and *Presbyters* have freedome granted to discharge their Offices in such and such places without molestation or controule, to gather their Tithes, as also their Revenues, and other profits setled upon them by the grace of Princes. But this is not to be *lawfully authorized* with an intrinsecall, but with an extrinsecall power; that is, to have free Liberty to exercise that ministeriall power, which by Imposition of hands they had received before, in several Cures allotted to them. And in what City or Towne they are not received to this freedome, they are commanded to [r] *shake off the dust of their feet against it*. But there followes an heavier doome in the next verse; which God of his great goodnesse avert from those Cities and Parishes, which have had an hand in the ruine, or removall of their *Bishops* or *Presbyters*. This seemed so impious an act to the Emperour *Justinian*, that he enacted this Law, [s] *Si quis audeat civitatem suo privare Episcopatu, infamis redditur*; *If any man dare deprive a City of her Bishopricke, he becomes an infamous person*. O, my great Masters, in what state are they, that rob whole Kingdomes of their Bishopricks, and have made a Covenant with Hell to extirpate the office?

48. But by the way, I cannot but take notice, that he, who hath been ordained, according to our *Book of Ordination*, by a *Bishop* assisted with *Presbyters*, is lawfully ordained. For your own words are, that [t] *you hold his Ordination for substance valid, and not to be disclaimed by any, that have received it* after this manner. But I shall manifest, that one or many *Presbyters*, as *Presbyters*, may not *ordayne*: neither may *Presbyters* be *authorized* to ordaine.

49. That one or many *Presbyters quatenus*, as Presbyters, may not *Ordain*, or confer any Spirituall Order, I prove first from your owne grant: for you resolve, that [u] *It is manifest by the Word of God, that no man ought to take upon him the office of a Minister, untill he be lawfully called and ordained thereunto*; unto that Office or Ministerie. That must be the meaning; and that's most true, and agreed upon by the whole Church of God. For the lawfulnesse thereof we appeale to the Law of Christ.

50. *Three Orders of Ministers* we find in the *New Testament*, which

q *Ord. p.* 12.

r Mat. 10. 14.

s *Justin. l.* 35. *c. de Episc. & Cler.*

t *Ord. p.* 2.

u *Ib.*

which are often mentioned by the moſt ancient Fathers, and have alwayes been continued in the Catholike Church; firſt *Apoſtles*, or *Biſhops* ſtrictly ſo called; ſecondly *Presbyters*, and thirdly *Deacons*. Confeſſed it is on all hands, that a *Deacon* may neither conſecrate the *Lords Supper*, nor abſolve, much leſſe ordaine one to performe thoſe offices. The reaſon is, becauſe it belongs not to his Office or Miniſtery. And I preſume, it will prove to be as firme a truth, that a *Presbyter* may not *Ordaine*, becauſe it belongs not to his Office or Miniſtery. For though a *Presbyter* by his Orders receive power to Conſecrate the Euchariſt, and abſolve a Penitent, he receives no power to ordaine. Being then not *lawfully called and ordained thereunto, he ought not to take upon him this office*, by your owne confeſſion.

51. My iſſue is this. They onely have power to Ordaine, who have this power given them by *Chriſt*, and the word of *Chriſt*. But to the *Apoſtles* onely, or *Biſhops* ſtrictly ſo called, is this power given by *Chriſt* and his word. Therefore *Apoſtles* onely, or *Biſhops* ſtrictly ſo called, have power to ordaine. The *Major* is firme, and agreed upon. The *Minor* onely is doubted of: I ſhall addreſſe my ſelfe therefore to juſtifie the *Minor*.

52. That the *power of Ordination* is neither given to, nor executed by any meere creature in the *New Teſtament*, but onely to and by *Apoſtles* or *Biſhops* ſtrictly ſo called (who are of the ſame Order with *Apoſtles*) is evident by our Saviours Commiſſion immediatly iſſuing from himſelfe, and explained by S. *Paul*.

53. Our SAVIOURS Commiſſion to his *Apoſtles* was this, * δωρεὰν ἐλάβετε, δωρεὰν δότε, *A gift ye have received, give this gift*, ſo the Greekes: but we, *freely ye have received, freely give*, what ye have received. That is, ſaith *Gennadius* Patriarch of *Conſtantinople*, x παρ' ἐμοῦ ἐδέχεσθε τὸ τῆς ἱερωσύνης ἀξίωμα, *of me, you have received this dignity of Prieſthood; freely ye have received it, freely give it*. Neither is this the ſenſe of *Gennadius* alone, but of ſeventy three Biſhops more, that concur with him in this Expoſition. If theſe be not enough, I can tell you of y Saint *Ambroſe*, z Saint *Hierome*, and others, that concur with him in the ſame opinion.

* Mat. 10. 8.

x *Apud Balſam. p. 1085.*

y *Amb. de dign. Sacerd. c. 5.*

z *Hieron. in Mat. 10. 8.*

54. This Commiſſion was given to the *Apoſtles*; them onely he *called*, *v.* 1. and thoſe onely at that time he *ſent* with that Commiſſion, *v.* 5. But given it was not to the *Seventie*: and hence it

is, that not only their number, but their names also are precisely set downe, *v.*2,3,4. that so there might be no mistake at all in the Commission. And as it was given to the *Apostles* onely, so was it executed by them, and others of their ranke: but not by the *Seventie*, not by the *Disciples* or *Presbyters*. This is evident by Scripture and Church-historie. By *Scripture*; S. *Paul* and S. *Barnabas* were *Apostles*, and they *Ordaine Presbyters in every Church*, *Act.* 14. 23. And Saint *Paul* ordaines *Timothy*, 2 *Tim.*1.6. By Church-historie; [a] The *Apostles* ordained S. *Iames* Bishop of *Hierusalem*. [b] S. *Peter* ordained *Ignatius* Bishop of *Antioch*: and [c] S. *Iohn* ordained many Bishops in *Asia*. I make bold with *Church History*, because you allow thereof, and ordaine, [d] that they, who are desirous of Orders, *shall have triall made of their skill in Ecclesiasticall History*.

a *Hieron. Catal. c.* 4.
b *Theodoret Dial.* 1.
c *Euseb. hist. l.*3. *c.*17.
d *Ord. p.*6.

55. *Titus* and *Timothy* were *Apostles* also: if we give credit to [e] *Ignatius* and [f] *Theodoret*; to them the same *power of Order* is committed, which was to those [g] *chiefe Apostles*. To *Titus*; [h] *For this cause left I thee at Creet, that* THOU SHOULD'ST ORDAINE PRESBYTERS, or *Elders*, ὡς ἐγω σοι διεταξάμην, *as I have appointed thee:* not as it shall please an Ordinance of Lay-men to *appoint* thee. The same power is acknowledged to be in *Timothy*, 1. Tim.5.22. *Lay hands suddenly on no man.* And in *Epaphroditus*, by a good friend of yours; who ingennously confesseth, that [i] *Saint Paul sent Epaphroditus to the Philippians, to Ordaine Presbyters in that Church.*

e *Ignat. ad Ephes. p.*226.
f *Theodoret. in* 1 Tim.3.1.
g 2 Cor.11.5.
h Tit.1.5.

56. Can you shew in Scripture, or Ecclesiasticall Historie, that the *power of Ordination* was given to, or acknowledged to be in one, or many *Presbyters*? Can you prove, that ever this power was exercised by one, or many *Presbyters*, and not censured for a nullity, not disclaimed as never done?

i *Ad Philippenses Epaphroditū misserat, ad Ecclesiam eorum confirmādam, & constituendos in eâ Presbyteros & Episcopos*, Walo Messal. p. 58.

57. I question not, but you will presently turne me to your old and often answered Argument, 1 *Tim.*4.14. *Neglect not the gift that is in thee, which was given thee by prophecy, with the* LAYING ON OF THE HANDS OF THE PRESBYTERY. Therefore *Timothy* was ordained by *Presbyters*: and if *Timothy*, then may others also. This is the *Crambe*, the old burre, with which you hope at length to choke us.

58. First, I cannot but acknowledge, that *Timothies* Ordination was orderly and legall. Secondly, I yeeld readily, that others may be

be ordained legally and commendably as he was. But withal I must tel you, that *Timothy* was ordained either by S. *Paul* alone, or by S. *Paul* with other of the *Presbytery*. That he was ordained by S. *Paul* alone, is the opinion of your great Master *Calvin*, & he hath Scripture to justifie it. *Calvins* resolution is plain and full; [k] *Paulus ipse SE, NON ALIOS COMPLURES, Timotheo manus imposuisse commemorat: Saint Paul himselfe accquaints us, that* HIMSELFE, NOT ANY MORE, or other with him, *layed hands upon Timothy*. Exclusively, *himselfe, not any other*; marke that.

k *Calvin. Instit. l.4.c.3. §.16.*

59. The text which confirmes this, is cited by *Calvin* in the same place; and this it is. [l] *Stir up the gift of God, which is in thee, by the* PUTTING ON OF MY HAMDS. Evident it is, that this was done by Saint *Paul*. The truth is, [m] the *Apostles* in those dayes were called the *Presbytery*. Witnesse *Ignatius*, [n] who lived in those times; and your present friend *Walo Messalinus* in these words, [o] *Apostoli Presbyterium Hierosolymitanæ Ecclesiæ constituunt; the Apostles were* (in those times) *the Presbytery of the Church at Hierusalem*. And what the *Apostles* were then and there, they were also in other Churches, where they came; no question to be made of that. And what power was in all the *Apostles* together, in respect of any Ministeriall duty, was in every one of them in particular, and by himselfe. Otherwise, how could every single *Apostle*, when their Colledge was dissolved, and they dispersed into severall Countries for the worke of the Gospell, performe his Office validly and effectually?

l 2 Tim. 1.6.

m Πρεσβυτεριον τῆς Ἀποστόλοις, ὡς πρεσβυτερίῳ Ἐκκλησίας. *Ignat. ad Philadelph. n.14.*

n *Hieron. Catal. c.27.*

o *Walo Messal. p.21.*

60. But suppose the most, that can be supposed, either you must give S. *Paul* the lye, or else you must confesse, that S. *Paul* was one of those, that ordained *Timothy*. So then, to keep close to this president; an *Apostle*, or one of the same Order with an *Apostle*, must have a chiefe hand in Ordination. This serves to justifie the course of our Church; but it condemnes your new Ordinance, which authorizeth *Presbyters* alone, without a *Bishop* or *Apostle* to ordaine.

61. *Timothy* was ordained by an *Apostle*, though perchance not by an *Apostle* alone: and as *Timothy*, so were all other ordained by *Apostles*, or by such, as were of the same Order with the *Apostles*, and succeeded them in their Office. [p] *Et apud nos Apostolorum locum tenent Episcopi*; in S. *Hieromes* time, the *Bishops held the Apostles*

p *Hieron. cont. Montani insan. Ep.54.*

Apoſtles roome; and ſo they doe at this day. In his time *Biſhops onely had the power of Ordination*; but not *Presbyters*; and ſo is it with us at this preſent. [q] *EPISCOPI HABENT conſtituendi Presbyteros per urbes ſingulas POTESTATEM.* But *Presbyters* have no ſuch power. [r] *Quid facit EXCEPTA ORDINATIONE Epiſcopus, quod Presbyter non facit?* SET BY ORDINATION, *and what doth a Biſhop, that a Presbyter doth not?* Saint *Hierome* diſtinguiſheth plainly between the power of a *Biſhop*, and the power of a *Presbyter*. Which extorted this confeſſion from *Walo Meſſalinus*, that [s] in S. *Hieromes* time, a *Biſhop* was diſtinguiſhed from a *Presbyter, jure ordinandorum Clericorum, by the right of Ordination*. In S. *Hieromes* dayes a *Presbyter* might not Ordaine, no nor yet in the dayes of *Athanaſius*, as is evident by that of *Coluthus* and *Iſchyras*. [t] *Coluthus* a *Presbyter*, took upon him to be a *Biſhop*, as ſome of the Aſſembly doe now, and preſumed to Ordaine one *Iſchyras* a *Presbster*. But for this preſumption, he was cenſured by *Athanaſius* and all the *Biſhops* of that Patriarchate, and [u] this Impoſition of hands ſentenced to be no *Ordination*. And this cenſure was ſhortly after juſtified by foure Councells more, of no ſmall note. As is to be ſeen in the ſame Apologie.

q Biſhops have power to ordaine Presbyters in every City. *Hieron. in Tit.* 1. 5.

r *Hieron. ad Evag. Ep.* 85.

s *Walo. Meſſal.* p. 288.

t *Athan. Apol.* 2.

u πᾶσα χειροτονία ἄκυρος. *Ib.*

62. If you ſay, that this was adjudged a nullity, becauſe one, and not many *Presbyters* did it, *Epiphanius* tells you, that * *Presbyterorum Ordo*, the whole *Oder of Presbyters is not able to ordaine a Presbyter*. How then can [x] *ſeven Presbyters* be *lawfully appointed and authorized to Ordaine?* Can you *authorize* a Woman to Preach, or Baptize? Or a *Deacon* to Conſecrate the Supper of *Chriſt*? when you prove this, I ſhall incline to the other. But if *Presbyters* may ordaine, why did S. *Paul*, I pray you, ſend *Epaphroditus* an *Apoſtle* to *Philippi*, to ordaine Presbyters, where many *Presbyters* already were? That there were at *Philippi divers Presbyters*, is too plaine to be denied; for S. *Paul* writes [y] to the *Biſhops and Deacons* in that Citie. And theſe *Biſhops* were but *Presbyters*; as is agreed on all hands. And yet that S. *Paul* ſent *Epaphroditus* thither to ordain *Presbyters*, is acknowledged by *Walo Meſſ.* p. 58. Thus at *Epheſus* were many *Presbyters*, Act. 20 17. and yet S. *Paul* manifeſts, that the *power of Ordination*, as alſo of conventing and cenſuring *Presbyters* within that Dioceſſe, was in *Timothy*, and in *Timothy* only.

* *Epiphan. hær.* 75.

x *Ord.* p. 3.

y Philip. 1. 1.

63. No

63. No man, or *Ordinance* of man can *authorize* me to doe any Miniſteriall act, which God hath not given me power to performe; that is, while I am in this condition; no more then you can *authorize* me, to flie in the aire. No man can give Authority to a *Deacon*, while a *Deacon*, to conſecrate the Lords Supper, or to abſolve a Penitent. Neither can any authority give a *Presbyter*, while a *Presbyter* only, the *power of Ordination*. The reaſon is, becauſe the God of all Power and Order hath aſſigned and appropriated this power to an higher Order; as hath been already demonſtrated.

64. And yet, maugre Gods Ordinance, [z] yee *appoint and authorize Doctor* Cornelius Burges, *Doctor* William Gouge, and one and twenty more, *or any ſeven of them to Ordaine Presbyters*. But I beſeech you, by what authority doe you make this *Ordinance?* For matters meerly ſpirituall, the old appeale had wont to be [a] *to the Law and the Prophets*. Shew me in the Old or New Teſtament, that ever this power was in Lay-men, or given by Laymen. The New Teſtament is ſo full, ſo plaine againſt you, that *Calvines* aſſertion is, that [b] *not the People, but the* PASTORS ONLY, *did lay hands upon their Miniſters*. And your reſolution accords with his, *viz.* that *it is an Ordinance of Chriſt, that Perſons be ſet apart for the Office of Miniſtery by* PREACHING PRESBYTERS.

z Ord. p. 3.

a Act. 24. 14.

b *Calvin. Inſtit. l. 4. c. 3. §. 16.*

65. But in your language, I perceive, it is one thing to *ordaine*, another thing to *authorize* others to ordaine. Whereas to ſpeak truth, [c] *no man can confer that ſpirituall power upon another, which he hath not in himſelfe*. You aſſume not indeed to your ſelves the *power to Ordaine*; but how much doe you abate of it, when ye *authorize* others to ordaine? Make the beſt of it, it will returne to this iſſue, That either theſe *Presbyters*, before your *Ordinance* was Voted, had power to ordaine, or elſe it was not in your power to *authorize them to ordaine*.

c *Nemo poteſt plus juris conferre in alium, quam ipſe habet.*

66. True it is, that a *Prince*, or *State* may give leave, or not leave, to a *Biſhop* to ordaine, and to a *Presbyter* to exerciſe his Prieſtly Office within their ſeverall Dominions. But this is only the power of Licence; it gives them liberty, but not authority to *ordain*, or Preach. Suppoſe a *Biſhop* aſſiſted with *Presbyters*, ſhould ordaine without your Licence in the aſſociated Counties, were there a nullity in the *Ordination?* I beleeve, your bleſſed *Aſſembly* will

will not say so. If they doe, they gainsay your third Proposition; and the Scripture gainsayes them. For though the Governours of *Hierusalem* had charged the *Apostles*, that [d] *they should not Preach in the Name of Iesus*; yet they professe, that [e] *they cannot but speak the things, which they have seen and heard:* and that [f] *they ought to obey God, rather then man, God,* that had given them power and charge, *rather then man,* that had discharged them.

d Act. 4.18. e Ib. v. 20. f Act. 5.29.

67. If you think the case is otherwise in Preaching then Ordaining, you shall see, that [g] when S. *Paul* and S. *Barnabas* had been persecuted at *Antioch*, and *Iconium*, and *Lystra*; though the *Rulers* had *used them despightfully*, and [h] *the chiefe men had expelled them out of their coasts*, yet for all this [i] from *Derbe* they returned againe to *Lystra*, and to *Iconium*, and to *Antioch*, and [k] ordained *them Presbyters in every Church.* And those Ordinations, I hope, were valid, though they were against the sence of the State.

g Act. 13.50. & cap. 14. 5, 16. h Act. 13.50. i Act. 14 21. k Ib. v. 23.

68. If to *authorize*, be to give freedome, then may the *Turke authorize*, as well as you; and your *authorizing* is no more then his. And yet, I think, no Christian will deny, but that those *Bishops* and *Priests* within the Turkes Territories ought to performe the duties of their severall Orders, though the *Grand Senior* himselfe inhibit them. But this must be done, not in contempt, but in obedience to authority; for [l] we must be *subject to the higher powers*, But *God is higher then all earthly powers:* we must therefore obey God. Thus far then we yeeld obedience to God and his Word.

l Rom. 13.1.

69. But S. *Peter* commands us to [m] *submit to every ordinance of man.* He does indeed, and so we must, either by doing or suffering. We must either doe what is injoyned, if so it may be done without offence to God: otherwise, if it may not be done, we must patiently suffer what shall be inflicted: as God knows a multitude of us have, since these times of triall. And herein the *Turke* reades to you a Lecture of justice: for he permits Christians to enjoy their Religion according to the terms agreed upon: but without any horrid abjuration of their Faith, or Liturgie, or Canonicall obedience; as also without any such unchristian *Covenant* to extirpate *Episcopacy*. A course unheard of among the Heathen; and savours strongly of *Antichrist*. But a part it is of your Religion, to enforce men to forsweare their Religion and Allegiance. And herein you outstrip *Julian the Apostata*, in his most barbarous subtilties.

m 1. S. pet. 2.13.

70. Your next Proposition is most consonant to verity and Scrip-

Scripture; *viz.* [n] *That it is manifeſt by the Word of God, that no man ought to take upon him the Office of a Miniſter, untill he be lawfully called and ordained thereunto.* And I have already ſhewed, who are *lawfully called and ordained.* This being true, it may not be liſted in the number of your falſe Propoſitions, which I intend to confute. It ſhall therefore paſſe untouched, while I haſten to the following Propoſition, which deſerves a juſt cenſure.

n *Ord. p 2.*

The fifth Propoſition.

The worke of Ordination, that is to ſay, an outward ſolemne ſetting apart of Perſons for the Office of the Miniſtery in the Church, by preaching Presbyters, is an Ordinance of Chriſt.

71. NOt ſo (my great Maſters) by *Presbyters* it is not; but by *Biſhops* ſtrictly ſo called, or (if you will) by *Apoſtles*, it is *Chriſts* owne *Ordinance.* The *Seventy* were *Presbyters*, they ordained not, we find no ſuch Commiſſion given them. The *Apoſtles* did; becauſe upon them and their Succeſſors onely in that Sacred Office and Order, our Saviour confer'd this power.

72. That the *Seventie* were not of equall ranke or order with the *Apoſtles*, cannot be denied. If S. *Hierome* beare any ſway, he tells us, that [o] *the ſeventy were, ſecundi ordinis, & minoris gradûs, of a ſecond Order; and of a lower degree then the Twelve were of.* And *Walo Meſſalinus* himſelfe profeſſeth that [p] *the Greek interpreters obſerve, that the Apoſtles were of an higher dignity then Presbyters.* And with them he reſolves, that [q] *they are ſeverall Orders.* And withall he fairely acknowledgeth, that [r] *from the time theſe Orders were diſtinguiſhed, and that a Biſhop became greater then a Presbyter,* ORDINATION COVLD NOT BE COMMON TO THEM BOTH. But theſe Orders were diſtinguiſhed in the *Apoſtles* times; as appeares by *Theodoret*, and *Beza's* ſeverall Editions of the New Teſtament. From the *Apoſtles* times therefore *both theſe could not Ordaine.* Beſides *two Orders* they are; therefore not *one* and the ſame.

o *Hieron. Ep. 127. Manſ. 6.*

p *Walo Meſſal. p. 26. 27.*

q *Ib. p. 269.*

r *ubi diſtingui ordines & gradus cæpti ſunt, atq; Epiſcopus major extitit Presbytero, tum Ordinatio non potuit utriuſq; eſſe communis. Ib. p. 229.*

73. Yea, they were diſtinct, while the Apoſtles lived here on earth. If *Walo Meſſal.* ſay not ſo, believe me not. [ſ] *Epiſcopi* SVMMVM *in Eccleſiaſtico Ordine* GRADVM *obtinent ut olim tenuere, qui* APOSTOLI *vocabantur*: Biſhops hold *the* higheſt degree *in the Eccleſiaſticall Order, as heretofore thoſe did, who were*

ſ *Ib. p. 62.*

t *Ib.p.269.* u Act.15.22.

called Apoſtles. But t *then it was ſaid of the Councells moulded up of* Both Orders, u *It pleaſed the* Apoſtles *and* Presbyters. Take his owne words, and weigh them well. *Tunc dicebantur in Conciliis ex* utroque Ordine *compoſitis, & congregatis,* Ἔδοξε τοῖς Ἀποστόλοις, καὶ τοῖς πρεσβυτέροις. *Two Orders* they were then, and *two Orders* they are now; though it hath pleaſed the Church to change a title. And that the lower of theſe two did never warrantably Ordaine, is ſufficiently manifeſted in the obſervations upon the third and fourth Propoſitions. Say you then what you will, frame what *Ordinances* you pleaſe, the *Ordinations* made M. *Edmund Calamy*, and M. *Henry Robrough*, and by the whole *Aſſembly* of *Aſſeſſors* and *Scribes* will be as good as nothing, meere nullities. And your new *Presbyters* ſhall be, what they were before, ſhop-men or worſe, and branded to all poſterity with *Iſchyras*.

x *Ord.p.3.*

74. Now, I hope, every reaſonable eye ſees, that it is more then time for you to provide, that x *a Government of the Church be formed up to the full power, and worke of it*; *and* that *the whole courſe of Ordination of Miniſters in an* Ordinary way, *be ſet up and ſetled for all the three Kingdomes.* For this your frame is not built upon the foundation of *Apoſtles* and *Prophets*, *Chriſt Ieſus* being the head corner ſtone; but upon the whimſies of your owne braine.

75. Hi herto, by your owne confeſſion, ye have gone in no *ordinary* no *ſetled way*: and therefore not in the way of *Chriſt* and his *Apoſtles*. Neither is *the whole courſe of* your intended *Ordination* yet *ſet up*; your Wiſdomes have not yet found it; no nor yet the *Kirke of Scotland*, from whom you take your paterne. *Geneva* and *Amſterdam* come ſhort of your great intended Maſterpiece. None of theſe have *formed up a government of the Church to the full power and work of it*; their platformes *work* low, and their *power* is empty; but your braines flye high, and we ſhall have a worke of wonder next *October*.

76. *The whole courſe*, you promiſe fairely; as yet, God knowes, ye have provided only for part of *Ordination*; unleſſe ye make *Presbyters* and *Deacons* the ſame, as you have already ſhuffled *Biſhops* properly ſo called, and *Presbyters* into one Order: cleane contrary to the ancient Church, and to the book of God. Thus you have pulled down the *ordinary way*; God give you grace to ſee your error, that you may in time endeavour to *ſet up* the old *ordinary way*.

77. For

77. For *Examination*, Provision is made; but *especially*, x or *first* of all, *That he, that is to be Ordained must bring with him a testimoniall of his taking the* Covenant *of the three Kingdomes*, framed by a Rebellious combination, against the word of God, and the Lawes of this Kingdome; but according to the directions of the World, the Flesh, and the Divell. A *testimoniall* worthy of such an *Ordinance*, such *Ordainers*, and such *Orders*. Of this he *must* be sure to *bring a testimoniall*. And without this neither *Learning* nor *holinesse of life* will serve the turne.

78. y For *age* they agree with our *Canons*. Touching z *grace* will be a hard matter to *enquire*, a *an examination of two severall daies*, or of two severall yeares will hardly serve the turne. *Iudas* had attended upon our Saviour three yeares and upwards; and yet when our Saviour told his *Apostles*, that b one of them was a Divel, and would betray him, *Iudas* was little mistrusted by his fellow Apostles: for the text saith plainly, that c *they looked one upon another, doubting of whom he spake*. Indeed by righteousnesse and holinesse of life, you and we may judge of *grace*. We may also make tryall of his d *Learning and sufficiency* in some good measure, by *examination*. But if we take *sufficiency* in a strict sence, e τὶς ὡς ταῦτα ἱκανὸς, *who is sufficient for these things?* The man is hardly to be found in S. *Pauls* judgement: f for he ought to be *vigilant, apt to teach*; and g *able by sound Doctrine to convince the gainsayers*. The *Independents* give you daily occasion to shew your abilities.

79. h *Touching the evidence of his calling to the holy Ministery*, will be a curious point to enquire. The onely way we know, is by enquiring of the Party to be ordained, whether he conceive and beleeve, that he is inwardly called to this Sacred Function: and by his answer to judge. So in this particular, beleefe is necessary on both sides: for i *faith is the evidence of things not seen*. And neither he, nor I, can see his inward calling.

80. The *Rules for examination* are not much amisse; onely I would gladly know of you, k what is the *Religion*, he is to be examined in; where the *chiefe grounds* thereof are to be found. Which is the *Orthodoxe Doctrine* he is to defend: and which the *unsound and erroneous opinions*, he is to confute. Whether l in *case of Conscience* it be upon some occasions lawfull to m *resist the higher*, n *the Supreme powers, the King?* Cleane contrary to the Doctrine of those two great *Apostles* S. *Peter*, and S. *Paul*, who command us

x Ord. p. 4.

y His *age* is to be twen y foure yeares, at the least, *Ord. p. 4.*

z The Ministers appointed to ordain, shall proceed to enquire touching the *grace of God* in him. *Ib.*

a *Ib. p. 8.*

b. *S. Joh. 6.* 70, 71.

c *S. Jo. 13. 22.*

d *Ord p. 4.*

e 2 Cor. 2. 16.

f 1 Tim. 3. 2.

g Tit. 1. 9.

h *Ord p. 4.*

i Heb. 11. 1.

k Triall shall be made of his knowledge in the *chiefe grounds* of Religion, and of his ability to defend the *Orthodoxe doctrine* contained in them, against all *unsound and erronious opinions*. Ord. p. 6.

l Of his skill in *cases of conscience*. Ib.

m Ro. 13. 1, 2.

n 1 Pet. 2. 13.

o Rom.13.5. to *submit*, to *be subject to these powers* o *for Conscience sake*. Whether in *case of Conscience*, it be lawful to rob men of their Wives, Mothers of their Children, and all these of their meanes; when they have neither offended against the Law of God, nor the established Lawes of the Land? Whereas the Law of God is, to p *give every man* his owne, *his due*; and q *to wrong no man*.

p *Ib.v.7.*
q Jer.22.3.
r *Ord.p.7.*

81. It is required also, that r before this Ordination he *Preach*, and *dispute*. *Preach* before some judicious Corporation; and *maintaine a Dispute*, as your Learned men did at *Uxbridge*. But I pray you, where doe you finde it lawfull to Preach before *Ordination*? S. *Paul* is of another minde. s *How shall they Preach*, (saith he) *except they be sent*? Much about the same time, that they t *beleeve in him of whom they have not heard*. Indeed the u *Church of England*, and * the *Confession of Ausburge*, submit to S. *Paul*, and professe, that *it is not lawfull for any man to* PREACH PUBLICKLY, *before he be lawfully called and sent*. And who are *lawfully called and sent*, is declared, §. 56.57.

s Rom.10.15.
t *v.14.*
u *Art.23.*
* *Confess. August. Art.14.*

82. But *lawfull calling and sending* are grown out of date, and though the People are not competent *Ordainers*, yet are they held by you to be *competent Iudges* of the worth and abilities of those that are desirous to take Orders. They must x *have tryall for their edification*. And after every ones triall, y in the last of his three dayes Preaching before a strange and unknowne Parish, an *Instrument in writing* is to be *affixed to the Church doore*, and at that day appointed, *any member of that Congregation may with all Christian discretion and patience*, put in exceptions against him. What a frivolous thing is this? What a bable to please the People with, that they are to *trye his gifts* by three Lectures, which may be none of his owne; and by a fortnights or three weekes *Conversation*, which may be easily dissembled? I shall not give you mine owne conjectures, least they be misconstrued: but I shall acquaint you with two observations of S. *Hierome*. The First shall be concerning the Peoples ability to judge of Sermons. z *Nihil tam facile, quàm vilem plebeculam, & indoctam concionem Linguæ volubilitate decipere. Nothing so easie, as to cheat the People, and an unlearned Congregation with a voluble tongue.* The second is this; a *In Sacerdotibus comprobandis unusquisq; moribus suis favet, ut non tam bonum, quam SUI SIMILEM quærat. When the choice of the Priest is in the People; every man so favours his owne manners,*

x He is to be sent to the *Church*, or *other* place, where he is to serve, there to *Preach* three severall daies, and to converse with the People, &c. *Ord. p.8.*
y *Ib.p.9.*
z *Hiero. ad Nepotian. Ep.2.*
a *Hier. adverss. Jovin.l.1.c.19*

ners, that he lookes not so much after a good man, as a man after his owne palate. We are likely then to see goodly Ministers swarme among us, if your *Ordinance* may prevaile.

83. Well,[b] *upon the Ordination day, a Solemne Fast is to be kept by the Congregation in that Church, where he is to serve, that they may more earnestly joyne in Prayer to God for a blessing upon the Person, and labours of this his servant.* How much better had it been, to have trod in the Ancient steps of the Chuch, and to have the *Ordination* upon the Sundaies after *Ember weekes*; when the whole Church of God Fasts and Prayes for this very purpose, that it would please God, to powre downe his Spirit upon the Persons to be ordained the Sunday following; and to furnish them with such gifts and graces as are fit for so high a calling. For no question, but the Devotions of the whole Church of God together, are more acceptable to God, and more availeable with him, then the Fastings and Prayers of any one petty Parish. b Ord. p 9.

84. [c] *The person to be ordained, is to be demanded in the face of the Congregation concerning his faith in Christ Iesus.* A question not unseasonable for the times; for a friend of mine was questioned by M. *Corbet* for teaching, that the mother of Jesus Christ was the mother of God. [d] He is also to be examined, *concerning his perswasion of the truth of the reformed Religion*; which few men know where to finde. Where may we see the Articles of your Religion, or the rule you will be tryed by? Is the *Reformed Religion* contained in our 39. Articles? In the *Apostles, Nicene*, or *Athanasius* Creed? None of these are in your new *Directory*. It may be it is in the *Harmony of Confessions*. I would to God you would tell us, which it is. Be it what it will, it is *according to the Scriptures*. Is this enough? will not the *Brownist* and the *Anabaptist*, the *Papist* and the *Antitrinitarian*, yea and the *Socinian*, say as much? And some of this will put the best of your *Elders* shroadly to it to prove the contrary. c Ib. p. 10.

d The Minister which hath preached, shall demand of him, who is to be ordain'd, concerning *his perswasion of the truth of the Reformed Religion*, according to the Scriptures. Ib. Hose

85. But why have we not a *Directory* for *faith*, as well as for *Prayers*? That so we may know, what your *new reformed faith* is. I think as your *Prayers* are *unformed*, so your *faith* is *unfound*; it is yet to be agreed on. A wonder it is, you are so long in *voting* it. But your wisdomes know, that it is impossible to vote a *Religion*, which might please all the adherents to this Rebellion. As therefore ye leave every man at liberty to the spirit of prayer, so have

ye left every man free to chooſe his Religion, ſo it be not deſtructive to your Platforms. This you eſteem to be that *liberty of Conſcience*, which ſtints not the Spirit, and is the only curb to Popery.

e He is to be demanded of his Zeale and Faithfulneſſe in maintaining the unity of the Church, againſt Errour and Schiſme. Ib.

86 But you have a great care of e *the Churches unity againſt Error and Schiſme*; he is therefore to be examined concerning his *Zeale and faithfulneſſe in the maintenance of this unity*. But have we not read of ſome, whoſe *Faith* is ſaid to be *Faction*, whoſe *Religion Rebellion*; and f whoſe *Unity*, *Schiſme*? But how ſhall they maintain *Unity*, that have diſſolved the bonds of charity? That have raiſed ſuch and ſo many *Schiſmes*, as the *Church* hath hardly been acquainted with from her foundation? That have hatched & cucked up ſo many *Errors* and *Hereſies*, that men and Angels ſtand amazed at? And yet a pretence of *Unity*, and a pretence of *Reformation*, may work much upon the weak People, as many other pretences have. Good Lord, how like the Devill we affect to be, to make ſhew to be, what we are leaſt; and to endeavour that, we ſeek to overthrow. The reſt of your *Interrogatories* are borrowed from our *Book of Ordination*, and from our *Canons*: as every thing elſe is, that is good in this *Directory*.

f Tertul. de Præſcrip. c. 42.

g Ord. p. 11.
h Ib. p. 12.
i Ib.

87 In the *Ordination* I obſerve, that you call the Miniſtery g a *great worke*, an h *holy ſervice*: and ſuddenly after he is to be exhorted to i conſider the *greatneſſe of his Office*. I am glad, you have ſo good an opinion of the calling. If then it be ſuch a *worke*, ſuch an *Office* as ye ſpeake of, why have you thruſt ſuch illiterate meane Perſons into our Cures, as *Black-Smiths*, *Taylors*, *Felt-makers*, & the like, with unwaſhed hands to meddle with this *holy Service*? Are theſe men fit to undertake ſo *great a work*? Is it probable, that ſuch as theſe ſhould k *both ſave themſelves, and the people* by you *committed to their charge*? It is rather to be feared, that as l with *Nadab* and *Abihu* they offer *ſtrange fire*, ſo with them they will periſh in this fire, and draw the people into the ſame deſtruction.

k Ib.
l Levit. 10. 2. Num. 3. 4.

m Ord. p. 12.

88. Well, he is m *ſet apart by Impoſition of hands* (that ancient Ceremonie of Ordination) *to fulfill the work of his Miniſtery in all things*. What *Miniſtery* is this? Here is none named in particular. And yet there are more Orders of Miniſters then one, witnes your ſervant *Smectymnuus*, who n acknowledgeth *Presbyters* and *Deacons* to be of two diſtinct Orders. But the *Church of England*, agreeably to the whole Church of God for 1500. yeares together, tells us, that o *from the Apoſtles times there have been theſe Orders*

n Smect. Anſ. p. 63.
o Preface to the Book of Ordination.

of

of Ministers in Christs Church, BISHOPS, PRIESTS, *and* DEACONS.

89. His *Ministery?* Hath it no speciall, or particular name to be known by? Alas *Ministery* and *Minister* are words of a large extent, general names that reach to all Orders, and perchance further. *Minister* is the *Genus*, which hath these *species* under it, *Bishop, Priest*, and *Deacon*; and each of these is a *Minister*. But before we can tell, which of these is meant, there must be added a specificall difference: as there must be to a *Creature*, before we can conceive, what manner of *creature*, or of *living creature* is intended. What though, *In all things* be added; yet *all* these *things* will reach no further, then to those *things*, which are within the compasse or power of that *his Ministery*, to which he is ordained. And so for all this we are to seeke, to what *Ministery* he is *set apart*. Whereas in our *Booke of Ordination*, in the *Pontificals*, or *Euchologe*, every person in his Ordination is by name assigned to his particular Order.

90. Indeed I must confesse, your *Minister* is expressed to be a *Presbyter*, before Ordination *pag.*4. as also after Ordination, *pag.* 15. but at Ordination, *Minister*. As if *Presbyter* and *Minister* were convertible termes, names of the self-same signification. True it is, that every *Presbyter* is a *Minister*, but every *Minister* is not a *Presbyter*; no more then every living Creature is a man, though every man be a living Creature. I should rather conceive a *Minister* to be a *Deacon* then a *Presbyter* in our language; because we usually translate, διακονία and διακονον, *Ministery*, and *Minister*, 2 *Cor.*11.23. 2 *Tim.*4 5. *&c.* but you must enjoy your owne words, and your owne meaning, though they be contrary to the sense, and custome of the Church.

91. Order also is taken, that [p] one of the Ordainers *exhort and charge the People in the Name of God, willingly to receive and acknowledge him as the Minister of Christ, and to maintain, encourage, and assist him in all the parts of his office.* No question to be made of their *willingnesse to receive and acknowledge* a new *Minister*. Novelties are pleasing, and the people [q] having *itching eares, will heap to themselves Teachers after their owne lusts and fancies.* But when it comes to *maintenance*, ye shall finde, that an *Exhortation* or *Charge* will not serve the turne. For though [r] their *Prophets Prophesie falsely, and the people love to have it so*, yet experience hath

p Ord.p.12.

q 2 Tim.4 5.

r Jer.5,31.

hath taught you, that *maintenance* comes hardly from them, till your Orders and Ordinances constraine them to pay. You have been therefore, and will be enforced to take a more strict course for the *maintenance* of your *Ministers*.

92. But when it comes to *assistance*, they will be forward enough: for your *Ordinance* is, that [s] *the People be charged to assist the Minister in all the parts of his Office.* What? Are all *Presbyters*? Are all *Ministers*? Are all *Teachers*? [t] By your *Ordinance*, not only *some*, but all the People are turned *Prophets*. *The People* must *assist the Minister* in Baptizing, in Preaching, in administring the Lords Supper: for all these belong to his *Office*. If this be not your meaning, you should have done well, to have expressed your selves in plainer termes, that we might understand your meaning. For this is certaine, that no man can *assist a Presbyter in all the parts of his Office*, that is not of the same Office. For though a *Deacon* may assist the *Presbyter* in the administration, he cannot *assist* him in the Consecration of the Lords Supper. And your selves will say that a *Deacon* may not *assist* him in *Imposition of hands*. How then may the *People assist him in all parts of his Office*? Surely either the meaning, or the expression is not good; that is plaine.

93. I have done with your *Directorie*, I have discharged my Conscience: and I would to God, I could [u] *dismisse you with a Blessing*. With a *Prayer* I may, beseeching God so abundantly to blesse you with his grace, that you may see your foul Impieties, and Repent, and in time, while it is called to day, discharge your Consciences, knowing assuredly, that you must appeare, and give a strict account for all your Ordinances and Actions before the impartiall Barre of that unerring Judge *Christ Iesus*. And [x] *a dreadfull thing it is to fall into the Hand of the Ever living God.* Then an *Ordinance of Parliament* or the *Protection of both Houses* shall stand you, and your Divine *Assembly* in small stead. In that day your *Ordinances*, and *Actions*, and *Intentions*, shall be throughly sifted, and layed open before your faces. Then [y] *they, that have done good shall goe into the Resurrection of Life, and they that have done evill, into the Resurrection of Damnation.* God give every one of us grace to lay this to heart, that so we may avoyd the wrath to come. AMEN.

s Ord. p 12.

t *Hæreticorum quidam Laicis sacerdotalian munera injungunt.* Tertul. *de Præscrip. c.* 41.

u Ord. p. 2.

x Heb. 10. 13.

y S. John. 5. 29.

FINIS.